Surára
Pakidái

/27 cont./

283 left twist. Then she lets the spindle fall to a vertical position between her legs and rotate on the ground.

[170] This method belongs to Variation I of the Bakaïri spinning (127), which is extraordinarily characteristic for the

127. Frödin and Nordenskiöld, 1918, pp. 34 and 46.

Guiana tribes and which is described in a similar manner by Koch-Grünberg (128), Frödin-Nordenskiöld (129), Im Thurn (130),

128. Koch-Grünberg, 1923a, p. 86.

129. Frödin and Nordenskiöld, 1918, pp. 52 and 56.

130. Im Thurn, 1883, p. 282.

and Roth (131).

131. Roth, 1929, p. 23 and Pl. I and II.

283 436 437 The spun threads are wound into round balls, which in this form are used as tribute payment to the Xiriâna (see pp. 159/160) and also represent popular trade items, exactly as in the case of the Arekuná-Taulipáng and their neighbors (132).

132. Koch-Grünberg, 1923a, p. 86.

283 174 The cotton, the spindle, and the technique of spinning it to the left presumably reached the Surára and Pakidái from Karaiben /Carib/ tribes by way of the Xiriâna. The fact that cotton and spindle represent imports becomes clear in particular from the technique of the left twist, since in the case of the original material, the curauá fibers, the threads are always twisted to the right. Im Thurn already points out that in Guiana

[171] [114]

Surára
Pakidái

/44 cont./

301 South American tribal units developed their abilities and passed
171 on their traditions over the centuries from generation to generation.

301 For the Yanonámi the simple upper-arm ornament represents
184 a further external distinction, for Xiriána, Puseheweteri, and
114 Aramamesteri men whom I met wore it in the same manner. With regard to the Xiriána, my observations correspond with a statement by Koch-Grünberg: "The men," he says, "wrap around the upper arms long, red-dyed cotton strings, on the ends of which hang bird skins (Pl. 46, 2 and 2a). When they go to war, they stick bunches of tail feathers of the red arara in front under the arm bindings, so that they project above the /45/ shoulders" (239).

239. Koch-Grünberg, 1923a, p. 305.

For the Waiká this upper-arm ornament is documented by photographs by Zerries (240) (241).

240. Zerries, 1955b, frontispiece.

241. Zerries, 1954b, Pl. VI, top.

301 As for ear and lip ornaments, parallels are found among
237 the Makuxí and Arekuná-Taulipang, but here the white down-
171 feathers of the king vulture or of the large hocco (mutum) are used (242).

242. Koch-Grünberg, 1923a, p. 28.

301 j) Bead ornaments
● 436 European glass beads, especially small ones, are to this day the favorite trade items among the Surára and Pakidái.
[822] They value most of all white, blue, and red beads (243), and

243. In this respect the Surára and Pakidái are like many other South American tribes (Menzel, 1957, p. 23 and Pl. 3).